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SOME
Reasons and Causes
OF THE
Late Seperation

That hath come to pass at *Philadelphia* betwixt us, called by some the Seperate Meeting, And Others that meet apart from us.

More particularly opened to Vindicate and Clear us and our Testimony in that respect, *viz.* That the Seperation lyeth at their Door, and They (and not VVe) are justly chargeable with it.

WITH

An Account of our sincere Christian

FAITH.

This is in 4th Collection of Geo Keith's papers

Rom. 16. 17 *Now I beseech you Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them.*

1 Tim. 6. 3. *If any man teach otherwise, and consent not to wholsom words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, &c.* v. 5. *from such turn away.*

14. *Be ye not unequally yoked together with Unbelievers, &c.* and 17 *Wherefore come out from among them, and be ye seperate, saith the Lord, and touch not the unclean thing, and I will receive you, &c.*

2. 20. *Notwithstanding I have a few things against thee, because thou sufferest that Woman* Jezabel, *which calleth her self a Prophetess, to Teach, &c.*

An Apology for the preſent Publication of theſe Things.

WE are ſorry that we ſhould have occaſion to publiſh ſuch Account of things, in the open View of all, who may read the following Account, or hear of it, that may be occaſion of Grief to many, eſpecially who had better Thoughts of ſome here-away, than the ſaid Account doth give of them; and it is too probable, the Enemyes of Truth and of all true Religion, will ſeek to take Advantage there-from, and think themſelves greatly gratified thereby, ſo as to rejoyce the more in their Iniquity, and glory over the ſincere Lovers and Profeſſors of Truth. But as on the one hand, we have been deeply afflicted with ſorrow to find ſome ſo highly pretending to Truth, and to the inward and immediate Teachings and Leadings of the Spirit of Truth, which they have greatly profeſſed, and ſome of them have preached for ſome Years, ſo very ignorant and unſound in ſome of the chief and Fundamental Principles of the *Chriſtian Faith* and *Doctrine*, and ſo reſolute and confident in their Ignorance and Error, that they have from time to time refuſed and rejected good and ſeaſonable Information, and means of Inſtruction, that have been in love held forth unto them, partly in publick Teſtimonies, and partly in private Meetings and Conferences. So after our great and deep Affliction of Sorrow on their account, and for the ſake of many ſimple People that owned them as Miniſters of Chriſt, whom we ſaw to be greatly hurt, blinded and darkened with them, but not further enlightned by means of them, notwithſtanding of their great and high pretences to Light and Life, and to the Spirit and Power of God inwardly revealed, we can and do ſincerely on the other hand, God hath greatly comforted us, and we h[ave] joy and conſolation in the ſence of his Love, revealed an[d] us by his holy Spirit in our hearts, being perſwaded by the [Spi]rit according to his Soveraign Wiſdom, Goodneſs and Power, and Faithfulneſs, he will make theſe very things, to wit, the Diſco[very] that ſome men have lately given of themſelves, to work for good [to] many

many; and we may sincerely and uprightly say, They, and not We, have discovered and made Publick these things; for when they heard true and sound Doctrine preached, concerning *Christ and the true Faith in him, &c.* they have whispered against it, and publickly rejected it, which yet hath been greatly refreshing and edifying to us, and to many others, having felt the Power of Christ accompanying that Doctrine, and sealing to the Truth of it in our hearts; so that not only we have owned and do own the Doctrine that hath been preached among us, of late Times, by divers that God hath raised up in a zealous Testimony to the Truth of these things (*Denyed by some*, and *Rejected by others*, and *meanly esteemed by too many*, as not Necessary, but Indifferent matters to Salvation, to be believed, though true) but also, we have owned, and do own the Spirit by which that Doctrine hath been zealously delivered unto us, being perswaded, it was of God; and we do not judge so rashly and uncharitably as some do, calling that sincere and godly Zeal, that hath appeared in some among us in publick Testimonies, *Anger* and *Passion*: But it is no new thing to hear Light call'd Darkness, as well as Darkness called Light, and Good Evil, and Evil Good; we believe, and are perswaded, that as to the main, it hath been and is a sincere godly Zeal, that hath been of Gods raising in some of our Brethren, both to preach in publick Testimonies this Doctrine, so much of late contradicted by some, and slighted by others, and to defend it with great freedom and boldness in private Conferences and Meetings, and at some Monethly Meetings, notwithstanding of what humane Weaknesses (as to Circumstances) might at times, on great Provocations, attend some, that we believe God hath forgiven, which have been far greater on their side, than on ours, wherein some of them have exceeded all bounds of Christian Moderation, to the pronouncing *Dreadful Woes* against the Innocent (which none of us have done) and giving bad Names to such who did not deserve it; thus putting the Sheep of Christ into Wolves and Bears Skins, to render them odious, and to be the Object of Tongue and Heart Persecution, which too much abounds in this part of the World, although by the Mercy of God, and the good Laws of the Country, Persecution by Violence of the Hands, is restrained.

Now that these men have been the Discoverers of their own Ignorance, Error and Unbelief, is very apparent, because they not only

dared to whisper against sound Doctrine in private, but openly in Meetings appointed to hear these Differences, and even at Monethly Meetings, they have been so bold as to resist sound Doctrine, and show their Unbelief; and the Nature of our Meetings being such, especially our Monethly Meetings, that too many come to them and sit in them, hearing all things there said, that are not qualified, either with Christian Knowledge or Prudence, or indeed with humane Discretion, as men, to conceal things that are not always seasonable to be published, insomuch that scarce any thing hath been said or done in a Monthly Meeting for a long time past, but it is soon after publickly known: And we desire to reverence the Providence of God, and to acknowledge his powerful Hand, Wisdom and Goodness, and great faithfulness in this Discovery; for we are well satisfied it is far better that the hidden things of *Esau* be searched and found out, than to remain hid; for when *Achan* had Transgressed in the Camp of *Israel*, and had hid the accursed thing, the Anger of the Lord was kindled against them until he was discovered, and Judgment executed against him. And seeing it is so, that many evil and hurtful Opinions, that are as poysonous Weeds, have had too much place among us, but have so secretly lurked under Ground, and yet have brought forth bad Fruit above Ground; for it is the Nature of Errors in Doctrine, to produce Errors of Practice, and evil Conversation of Life, that we did not know that such bad Fruits did spring from such bad Principles of Doctrine that were held by them, but we did rather impute them to some other Cause, than to Ignorance or Error in Judgment. We have great cause to rejoyce and bless God that his Light hath made this Discovery among us; for the Light discovereth Darkness, as well of Error and Unbelief, in relation to Doctrine, as in matters of bad Conversation; and we are fully perswaded, that it is an infallible sign of that approaching Glory of Gods blessed Day that is more abundantly to be revealed among us, and in us, which many of our faithful Friends have fore-told, as nigh at hand, and all the faithful have much longed and waited for, and continually pray for. And it will have a service to bring many to Truth, that have stood at a distance, because of Offences and Stumbling Blocks that have been laid in their way, through the Ignorance of many, especially who have professed the Truth with us, after some sort, but have not received the true and sound Knowledge of it; and too many that have presumed to preach

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and pray in our Meetings, their way both of preaching and praying hath been very offensive to many tender-hearted People, by their pretending greatly to the Spirits Leadings and Movings, when they have expressed very unsound and unsavoury words, and have greatly discovered their unskillfullness in the *Mystery of Christ*, both outwardly as he came in the Flesh, dyed and rose again, and is ascended, and the great benefit of his outward Coming to men, as so known and believed by them, and as inwardly revealed; so that many who have come to our Meetings have been as a hungery Child that greatly needed the Breast, and thirsted for the sincere Milk of the Word, having heard a great Noise of it, but when they came to suck they did not find that which answered their desire, and went away dis-satisfied, and the Breast it self was so daubed over with what was unpleasant to them, as Mustard or Chimney Soot is to the Mouth or Taste of a sucking Child. But God having so ordered it by his great Love, that by his marvellous Providence discovering these things, that hath been a long and great hurt and hinderance to the prevailing of Truth among us, and causing his Light to spring up more clearly among us, that Christ and the Faith of him, both without us and within us, is sincerely and powerfully preached by some of Gods raising up among us, more clearly and fully than many have formerly known, although the Doctrine is the same in matter and substance, that the most faithful and soundest Friends and Brethren have all along held from the beginning; and we are infallibly assured, this present Exercise that is at present so heavy and grievous to many honest hearted for want of a through discerning and understanding the Mind and Counsel of God therein, and his blessed Purpose, for the Advancement of his Truth shall greatly tend to their Comfort in due Time, and to the Comfort of many, to raise them up to give Glory to God, with high Praises in their Hearts and Mouthes, for what he hath begun to do, and will finish and perfect in his own time, for the Exaltation of his own Name, and the Name of his dear Son, that the Mystery of him, *even that great Mystery of Godliness*, which is *Christ come in the Flesh*, and *God manifest in the Flesh*, even in that *Body of Flesh*, *through Death to reconcile us unto God*, with the blessed Effects and Fruits of it, inwardly witnessed by the Revelation of him in us, may be yet more gloriously revealed, that the Souls and Hearts of many may be affected with the same, and overcome therewith, to love him, and live to him, who dyed for them, and rose again,

again, and to love God, and live to God through him, in all holy Obedience, who gave him freely unto them. And though the Adversaries of Truth may for a ſmall time rejoyce a little, and ſeem to be gratified and ſtrengthened in their Enmity againſt Truth, and the ſincere Lovers and Profeſſors of it, ſo as even to ſeem to glory over them, yet after a little time their joy will be turned into ſorrow, and their great glorying and ſeeming gratifyings, into Diſcontents and Frettings, when they ſhall be made to ſee and acknowledge the Hand of the Lord in all theſe things (to their great Amazement and Diſappointment) for the good of all that love him, and the Exaltation of his Name, and promoting Truth and Righteouſneſs in the Earth, that his Kingdom may come in greater Power and Glory, and his Will may be done on Earth, as it is in Heaven. And as for all ſuch who are, by a falſe Spirit, acted to Prophecy falſe things concerning us (and to pronounce Woes againſt us) and our preſent Work and Teſtimony, as if *both it and we ſhould fall and come to nothing* (as ſome have done) our Faith and Truſt is in God, and our Dependance and Relyance is on him, whoſe we are, and whom we ſerve, and for whoſe Glory and Honour we are zealouſly concerned in this preſent Service, with true Humility of Mind, and earneſt Prayer unto God, that he will preſerve and ſtrengthen us to the end, and make our Almond Rods to bud and bloſſom, while others that reſiſt the Truth of our Teſtimony will wither; for of a Truth, God is with us, and on our ſide, whoſe bleſſed Power and Preſence we feel, to encourage and ſtrengthen us; and therefore let ſuch who gain-ſay the Truth of our Teſtimony, and from a raſh, head-ſtrong and wilfull Spirit, make oppoſition to the ſame, take heed what they do, leſt they be found Fighters againſt God (for what is of God will ſtand, let ever ſo many high and bold Pretenders to that which they are not real Poſſeſſors, contradict it) and leſt that be fullfilled concerning them, that is written, *Acts* 13. 41. *Behold, ye Deſpiſers, and wonder and periſh, for I work a Work in your Days, a Work which ye ſhall in no wiſe believe, though a man declare it unto you*, compar'd with *Hab.* 1. 5.

And further, the falſe Reports and Rumors that are already ſpread abroad concerning us, by many, laying all fault upon us of this preſent Breach and Diviſion, and loading, not only us, but the Truth it ſelf with many falſe and bitter Aſpertions, Reflections and Calumnies, will be cauſe enough (we hope, to all impartial People to whoſe hands this

this ſhall come) to be a juſt *Apology* to us, for the Vindication of Truth, and the ſincere Doctrine of Chriſt, that is greatly reviled in divers great and weighty particulars, particularly the Doctrine of *Chriſts being in Heaven in the true Nature of Man, and Subſtance of the Seed of* Abraham *and* David, *which he took of the Virgin*, according to which he is called *the Seed of the Woman that ſhould bruiſe the Head of the Serpent*, and which was promiſed to man immediately after the Fall, and the Faith of him and in him, as ſuch, its being neceſſary to our *perfect Juſtification* and *Salvation*: His *Coming again and Appearing without us to judge the Quick and the Dead*, in the appointed Time that approacheth; and *the Reſurrection of the Dead, and Day of Judgment, when all Mankind ſhall ſtand before the Son of Man*; it is dreadful and aſtoniſhing to think what Vomit and Filth ſome of late have caſt out againſt theſe precious Doctrines and Teſtimonies of Truth, ſome calling them *Popery*, ſome *Preſbyterian* and *Baptiſts Principles*; but we muſt not reject all that either *Papiſts*, or *Preſbyterians*, or *Baptiſts* profeſs in words, and which our Charity obligeth us to judge, that ſome among them really and ſincerely believe, as that there is one God and one Lord Jeſus Chriſt, and one holy Spirit, and many other good and wholſom parts of *Chriſtian Doctrine*; but the greater is the Shame, and the Offence and ſtumbling Block is the greater, in the way of many, that divers plain and firſt Principles of Chriſts Doctrine, owned by all *Chriſtendom*, or at leaſt, for the moſt part, ſhould be either denyed or queſtioned by any among us, that make ſo high Pretences to the Spirit of Chriſt, and yet are ſo ignorant of the Doctrine of Chriſt, whereas the Spirit of Chriſt leadeth all who have it, to believe and own Chriſts Doctrine, and honourably and worthily to eſteem of it, and the true Witneſſes of it, where ever it is preached.

And concerning *Chriſt's Coming and Appearance without us*, even the Man Chriſt Jeſus, in his glorified Nature and Body, that is not the Godhead, but the Temple of it, in the Time appointed, that is nearer at hand than many are aware of, which will be very dreadful to all the *Workers of Iniquity*, and eſpecially to all *Unbelievers* that do not believe that he will ever ſo appear, although the Scripture Teſtimony is very full and plain thereto, and will be very refreſhing and full of Comfort to all that believe in him, and believe and wait for him, that he will ſo appear, and that the time haſteneth, We Warn all, not to make light of it, for it is a great and neceſſary *Doctrine of the Chriſtian Faith*, highly

highly conducing to true *Chriſtian Piety* & *Godlineſs*, that he will come again and appear without us, to judge the Quick and the Dead, leſt they be found among ſuch, & numbered with them, concerning whom he ſpoke, with relation to that very time when he ſhould ſo come to raiſe the Dead and judge the World, *Luke* 18. 8. *Nevertheleſs, when the Son of Man cometh, ſhall he find Faith on the Earth?*

Some Reaſons and Cauſes of the late Seperation here at *Philadelphia*.

THe firſt Cauſe of the Seperation betwixt them and us, was this, That at a Monethly Meeting held at *Philadelphia* the 29th of the 11th Moneth laſt, *T*—— having openly in the face of the Meeting accuſed *G. K.* for *denying the Sufficiency of the Light, and promiſing to bring his Evidence the next Monethly Meeting, or then that he would acknowledge he had done amiſs*; And at the next Monethly Meeting being required to give his Evidence, he brought *W*—— who was known to be a prejudiced Perſon againſt *G. K.* and ſo could be no ſufficient Evidence againſt him, beſides that, divers were preſent at the Place and Time, where and when *W*—— alledged he heard *G. K. deny the Sufficiency of the Light, &c.* that cleared him, *That they heard him ſo then and at all occaſions, that he delivered his Mind on that Subject always bear Teſtimony to the Sufficiency of the Light to Salvation.* And at the ſaid Meeting, being the 26th of the 12 Moneth, *T*—— having ſaid in the Meeting, (in anſwer to a Queſtion put to him by *G. K.*) *That he had not learned that Laſſ*—, *whether the Body of Chriſt that was nailed to the Croſs, crucified, buried, roſe and aſcended, &c. was the Godhead, or ſome-what that Chriſt took of the Virgin*; At which many were greatly offended to find him ſo ignorant, having been ſo long a Preacher. And after much diſcourſe about theſe matters, the Meeting did adjourn with unanimous Conſent of them that ſtaid, which was the far greateſt part, and alſo with the conſent of *T*—— himſelf. and theſe who went away before the adjourning of it, ſaid nothing againſt it, nor was the Meeting underſtood to be broke up before the adjourn-

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ment, only some few did go away, it being cold Weather, and growing dark; the adjourning of the said Monethly Meeting was to the next day about the eighth hour, at which time they met in the School-house, where the Meeting used to be kept at times in the Winter Season. And after much discourse concerning *T*—— in the said Meeting, he being required to prove his Charge, and to condemn his great Ignorance and Unbelief; but refusing to do either (though he said publickly in the Meeting, *If he did not prove his Charge against the next Monethly Meeting, he would acknowledge his Error*, and yet did neither) and going away from the Meeting, the Friends of the Meeting (some that were present that were not in the Profession of Truth, removing at the desire of Friends) did give a unanimous Judgment concerning *T*—— A true Copy whereof hereafter followeth. And the said Judgment being desired by Friends that gave it to be recorded in the Monethly Meeting Book, at the next Quarterly Meeting, that happened within a few dayes after, a Party in the Meeting did withstand it, and deny'd them that gave the Judgment to be a true Monthly Meeting, and consequently their Judgment was void. And by this it plainly appeareth, the Breach was on their side; for there is no Equity or Reason why they having denyed us to be a Meeting, that we should own them, seeing we were really a Meeting, lawfully adjourned, consisting of at least Sixty Persons, most of which used to keep Monthly Meetings, and owned to be Friends in the same Profession with them.

And at the same Monethly Meeting on the sixth Day, *W*—— an antient Preacher, having renewed his former Accusation against *G.K.* charging him openly in the face of the Meeting, *That he preached Two Christs, because he preached Faith in Christ within, and in Christ without, &c.* and on the next day, at the Meeting adjourned, he being sent for by the Meeting, to make his Charge good, or else condemn his Ignorance and Error, but he refusing to come, the Meeting did also give a unanimous Judgment concerning him (not one dissenting in either of the Judgments, only one or two signifying their not throughly understanding the case, declared their unclearness, but said nothing against it) the true Copy whereof doth also hereafter follow. And this Judgment also given by the Meeting, being refused by a Party in the Quarterly Meeting to let it be entred in the Monethly Meeting Book, gave us just Offence, because in so doing they refused us to be a

Monthly Meeting, and denyed our Judgment, which we are perſwaded in our Conſciences, by the Spirit of Truth, was a juſt Judgment concerning theſe men, and we could do no leſs, both for the Peace of our Conſciences, and the honour of Chriſt Jeſus, and alſo for the credit of our Profeſſion, in all parts of the World, where ſuch a Profeſſion is made, than to give ſuch a Judgment concerning theſe Men. [*Note, That G. K. had no hand in giving Judgment concerning theſe Perſons and Matters, but was wholly paſſive, he being the Perſon accuſed.* And alſo, Note, *That they which refuſed our Judgments, were preſent at the ſaid Monethly Meeting, but when they perceived things to go contrary to their Mind, they with-drew.*]

Another thing wherein the ſaid Party, both in the Quarterly and Monethly Meeting gave us Offence, was, That whereas great Oppoſition had been made by them againſt a late printed Book, entituled, *The Chriſtian Faith of the People of God called* Quakers *in* Rhode-Iſland, *vindicated*, &c. ſeveral Friends preſented to this Meeting a Paper, deſiring the Meeting to be cautious not to oppoſe the *Rhode-Iſland* Friends Teſtimony to the Truth; whereupon, after having read and duely conſidered the ſaid *Rhode-Iſland* Sheet, Judgment was given by us, approving it, and *W. B.* for printing it, but this alſo was refuſed by them to be recorded in the Monethly Meeting Book, wherein they have given a Three-fold Inſtance that they have denyed us to be a Meeting. A Practice that we never knew before among the People called *Quakers*, that ever ſuch a thing was ſuffered, that one party of a Monthly Meeting ſhould deny their Brethren, and leave them, and yet afterwards lay claim to them, when they themſelves made the Seperation.

Here follows a true Copy of the Judgments given at the Monthly Meeting held at Philadelphia *the* 27 *day of the* 12 *Month*, 1691, 2, *which was the Meeting adjourned by conſent from the* 26 *to the* 27 *day, where they met at the School-houſe, as uſed in cold Seaſons.*

WHereas at the laſt Monthly Meeting T—— openly [illegible]ſed G. Keith with denying the ſufficiency of the Light, which G. K. denying, T—— inſiſted that he could prove the ſame. And coming into this Meeting to prove his Charge, brought W—— as his Witneſs, whom the Meeting having heard, the ſaid T—— by his own conſent left the matter to

the Judgment of this Meeting, which they having duely weighed and conſidered, they do unanimouſly agree, and deliver it as their ſenſe, That the ſaid T—— *do give forth a Paper of Condemnation, of his falſly charging* G. K. *and to clear the ſaid* G. K. *of the ſaid Charge. As alſo, it is the ſence of this Meeting, that the ſaid* T—— *do give ſatisfaction to the Friends of this Meeting, by a Paper, of his true Faith and Belief in Chriſt's Reſurrection, and as he is now in Heaven, in the glorified Nature of Man, which is not the Godhead, he having given this Meeting great cauſe to queſtion his Belief therein; and that he forbear offering his Gift by way of Teſtimony in our publick Meetings, until he hath given Friends and* G. K. *ſatisfaction in manner above-ſaid.*

Whereas W—— *having formerly accuſed* G. K. *with preaching* Two Chriſts, *and the Charge and matter having been fully debated at the laſt Yearly* Meeting, *before publick Friends, and others, who did deliver it as their Senſe and Judgment,* That the ſaid *W*—— had abuſed *G. K.* thereby, and that *G. K's* Doctrine was right & true in his preaching Faith in Chriſt within, and Faith in Chriſt without; *and the ſaid* W—— *having never given any Satisfaction, but at this* Monthly *Meeting did ſay,* That what he had formerly ſaid, in his Charge againſt *G. K.* he did yet ſtand by and juſtifie; *The Friends of this Meeting do deliver it as their Senſe and Judgment, That the ſaid* W—— *ſhould condemn his Unrighteous Charge publickly, by giving forth a Paper of Condemnation for his ſo doing, and that he deſiſt offering his Gift by way of Teſtimony, till he hath ſo done.*

There being a Paper preſented to this Meeting, ſigned by ſeveral Friends, in relation to the Rhode-Iſland *Paper, entituled,* The Chriſtian Faith, *&c. recommending the ſervice of the ſaid Paper, &c. whereupon the ſaid Paper being read in this* Meeting, *the Friends thereof do unanimouſly agree, and give it as their Senſe and Judgment, That the ſaid Paper is for the general good and Service of Truth, and Friends, in this Country and elſe-where, and that is came forth very ſeaſonably for the Vindication of Truth and Friends; and that* W. B. *ought not to be blamed, nor diſcouraged for printing the ſame.* *Signed by order of the Meeting, by* J. W.

But, that it may appear how weak and inſufficient the Reaſons are, that were given by the ſaid Party at the Quarterly Meeting, why we were no Meeting, we think fit to give an account of them, with our Anſwers to them. One Reaſon was, *That a Monethly Meeting could not adjourn, and there was no Preſident for it:* But to this the Clark of the

Meeting anſwered, *That he had minuits to ſhow, a Monthly Meeting had formerly adjourned*; And why could not a Monthly Meeting, upon a weighty occaſion adjourn, as well as any other Meeting? Another Reaſon was, *That the Clark and the Monthly Meeting Book was gone*: But to this it was anſwered, The Monthly Meeting could make or conſtitute a Clark, as other Meetings have done; for it is the Meeting that makes the Clark, and it is not the Clark that makes the Meeting. A 3*d Reaſon* was, *There were few of the Friends of the Miniſtry, or Elder Friends and Brethren, that were preſent at the adjourning, or at the Meeting adjourned*. To this it was anſwered, That there were more, both Friends of the Miniſtry, and Elder Friends and Brethren at that Meeting that did adjourn, and met when adjourned, than hath been at many Monthly Meetings here, that have been approved. A 4*th Reaſon* was, *That the matter of Difference being a matter of Doctrine, and betwixt Friends of the Miniſtry, a Monthly Meeting could not be proper Judges of it*. To this it was anſwered, That the Difference being a matter of Fact, (and not a matter of Doctrine that could be called in Queſtion by any Judicious *Chriſtian*,) and the Accuſation being made to the Monthly Meeting, they were proper Judges of it; and if the Difference had been a matter of Doctrine, we did, and do aſſert, That the Monthly Meeting, to wit, conſiſting of a conſiderable Number of Friends of the Miniſtry, and other judicious Friends, were proper Judges of it; but to lodge the Judgment wholly in Friends of the Miniſtry, and to deny all other Friends to have a ſhare in the Judgment, even when the Difference is in a matter of Doctrine, we judge is an encroachment upon our *Chriſtian Liberty*, and ſavours too much of the Church of *Rome*, ; as alſo that other caſe preſſed too indiſcreetly at the Quarterly Meeting, when ſome that were known to be Parties againſt *G. K.* did require of him his Submiſſion to the Judgment of the Meeting; He anſwered (as we judge, ſoberly and *Chriſtianly*) *That he would ſubmit to the Judgment of the Spirit of Truth in Friends*; but to give an abſolute Submiſſion, he could not, to any Society of men whatſoever; for *abſolute Submiſſion* implyeth *abſolute Infallibility*, that no Society of men pretendeth unto but the *Church of Rome*, and therefore to introduce it among us, would be *Rank Popery*; at which ſome prejudiced againſt *G. K.* were greatly diſſatisfied, and one took out his Pocket-Book and writ down ſome words of *G. K.* to that effect before he had finiſhed the full Sentence, which we judge was very unfair, as well as unuſual.

But

But whereas some from this would infer, as if *G. K.* denyed any *positive Power of Judgment to a true Church, or Meeting of true Christians, met together in the Name of Christ, where he is present in the midst of them* *G. K.* gave no ground for any such inference, for he doth readily grant, That a true Christian Assembly hath a positive Power of Judgment, when met together in his Name, and that he is present in the midst of them, and is felt and witnessed to guide them in true Judgment. But we all know, that it is possible at times, that Partiality, and Prejudice, and Animosities may prevail in Meetings, that may pretend to meet in the Name of Christ, and also to have him present in the midst of them, and yet where such things prevail, Christ is not in the midst known to give true Judgment, or to guide men to give it, as Friends Letter to us from *London* expressly declareth. And therefore we judge, That *No absolute Submission* should be required of any Member to the Judgment of that Society he belongeth unto in a matter of Truth or Christian Doctrine, or wherein the Conscience is concerned; for it is time enough to submit to the Judgment of Brethren, when a man hath heard it, and has brought it to the Ballance and Test of that which giveth true Judgment in every particular, that is in a qualified Frame to understand it, even as Christ said, *As I hear I judge*, John 5. 30. And if any be stiff and Refractory to the true Judgment of the Christian Society he belongeth unto, they may freely proceed to put into Practice Gospel Discipline against him, without requiring his Submission, as it is in Worldly Judicatories.

But if any say, *At last it was yeilded in the Quarterly Meeting, that the Adjourned Meeting in the School-house was a true Meeting, but an Appeal was made from that Monthly Meeting to the Quarterly Meeting, and the Quarterly Meeting offering to give a new Judgment in the Case, and in order thereto ordered* G. K. *to with-draw, he refusing so to do, hindered that no Judgment could be given.* But to this it was and is answered, That there could be no Appeal from that Monthly Meeting to the Quarterly Meeting, because most of the Quarterly Meeting did consist of the Friends that gave the Judgment at the Monthly Meeting, and such as were over, were but a few in comparison, except some Country Friends that did not care to meddle in that matter, and so to appeal from the Monthly Meeting to the Quarterly Meeting, was in effect but to appeal from the Monthly Meeting to a small part or Number of Persons in the Quarterly Meeting, the most of which, and

the moſt leading men, were known to be prejudiced againſt *G. K.* and Parties againſt him; and *G. K.* did offer very fairly in naming ſeven or eight Perſons, that we know were his oppoſite Parties (and had been mainly inſtrumental at former Meetings about a Year ago, and at the time of the Yearly Meeting, to hinder Juſtice to be done, and true Judgment to be paſt concerning bringing *W*—— to Conviction and Condemnation of his Error) *That if they would go out, he would go out alſo*, but they who were his manifeſt oppoſite Parties, and had manifeſtly appeared from time to time to excuſe and defend *W*—— and blame *G. K.* for his ſound *Chriſtian Doctrine* that he hath preached among us, refuſing to go forth, we are ſatisfied *G. K.* did well not to go forth, ſo as to ſubmit to the judgment of theſe men, who had ſufficiently ſhown their Partiality againſt him, and ſom of which had unjuſtly accuſed him, as can be well proved. Beſides, things being duely conſidered, there was no reaſon that *G. K.* ſhould have gone forth, either at that Meeting or any other, for *G. K.* was no otherwiſe concerned in that Difference with *W*—— and *T*—— than all faithful Friends, and the whole Meeting ought to have been concerned, to wit, to defend one of the greateſt *Principles of the Chriſtian Faith*, viz. *That the Man Chriſt Jeſus who was crucified, did riſe from the Dead, and is now in being*, And *That Faith in him is neceſſary to make men true Chriſtians*; And therefore not *G. K.* alone, nor principally, but Chriſt himſelf, and all his faithfull Followers are concerned in the ſame; and in none of theſe Meetings was any Charge of any Treſpaſs proved againſt *G. K.* nor ſo much as brought under the Conſideration of the Body of the Meeting, only one or two particular Perſons falſly accuſed him, but the thing was never brought to any due Tryal. And here let it be noted, That both the Meeting of Friends of the Miniſtry at *R. E*'s refuſing to anſwer *G. K*'s Complaint againſt the diſhonour done to Chriſt Jeſus, that *W*—— was guilty of, ſo as to bring him to any Conviction or Condemnation of his Error, and alſo the Meetings at the Houſe of *S. C.* and *A. M.* at the time of the Yearly Meeting, wholly neglecting to bring the ſaid *W*—— to Conviction and Condemnation of his Error, altho' at the laſt of ſix Meetings it was declared, *That G. K's Doctrine concerning Chriſt within and Chriſt without to be One Lord Jeſus Chriſt, was true, and that therefore* W—— *was blame worthy*, and yet after all this *W*—— perſiſted in his falſe Charge againſt *G. K.* and hath been greatly excuſed and ſupported by many, that this hath

given

given ſuch deep ground of offence, to all of us, with other things concurring, that becauſe to this day nothing hath been done (it being now above a Year ſince complaint was made againſt *W*——) by theſe of the other ſide, who meet in a Seperation from us, either to bring *W*.. or *I*—— to Condemnation, but ſuffer them to continue to preach and pray in their Meetings; therefore we do juſtly judge, That the whole Meeting that meet in a Seperation from us, that owneth theſe men & tollerateth them in their great Errors and Trepaſſes, are guilty with them, and accountable for their Errors; and therefore according to Chriſts command recorded in the holy Scripture, we ought to be ſeperate from them, altho' (as hath been ſufficiently proved) they began the Seperation, and they having begun it, we cannot in Conſcience unite in Meetings with them here at *Philadelphia*, until they give ſatisfaction to Truth in theſe weighty things.

The *Second Cauſe* of the Seperation (which alſo we lay at their door) is, That whereas in the Monthly Meeting in the firſt Month laſt, a Propoſition being made to change the Meetings, both at the Centre & in the Town, and ſome being for the ſaid Change, and others againſt it, and having good Reaſons why they were againſt the ſaid Change, yet a Party in the Meeting, contrary to our declared mind and aſſent, aſſumed a Power over them that diſſented, to change the ſaid Meetings; a thing we have not known formerly allowed by Friends any where in their monthly meetings, that one Party (ſuppoſe equal or greater in Number than the reſt) ſhould aſſume a Power to appoint or change Places and Times of Meetings without the Conſent of their Brethren; for things, of that Nature eſpecially, uſe always to be done with unanimous Conſent, and not by Plurality of Votes, which is not the way of Truth; and becauſe we were not free to ſtand to the Arbitrary and Raſh Determination, as to that Change, therefore we met at the ordinary Meeting-place, as formerly practiſed, and they began the Seperation, in keeping a Publick Meeting in the after-noon at the Bank, contrary to our declared ſenſe and mind, only ſome of us met at a private Family meeting in the Evening, at the Houſe of *G. K.* that could be counted no ſeperate Meeting for that day. And afterwards, we finding they were reſolved to continue in their way of Seperation, and that ſome had endeavoured to lock us out from meeting at the Bank in the fore-noon, this put us upon ſeeking a new place to meet in, in caſe

caſe we had been diſappointed of the other; and tho' ſome of us did declare our ſincere intention and ſenſe, that it were good but to have one Publick Meeting on firſt Days, to end about the ſecond hour, and the remaing part to be uſed for private Meetings in Families, yet their keeping up their publick After-noons meeting, hath given us juſt occaſion at preſent to have a Publick After-noons Meeting as well as they, for we hope they ſhall not have any cauſe to ſay againſt us, that we are ſhort of them in our Zeal for good Meetings.

Things being thus far advanced, and the Seperation being begun, and carried on ſo far by them, and juſtly chargeable upon them, ſome of them having deſired us to make ſome Propoſals, or Expedients for healing the Breach, and uniting again as formerly, after ſome time we ſent ſome Propoſals to them, that we were ſatisfied in our Conſciences were moſt equal and juſt, and ſuch as the Truth required of us; but they are ſo far from being ſatisfied with moſt of them, that they have the more blamed us, ſome inſinuating as if we had tranſgreſſed the Law, but we are not afraid of any ſuch thing, providing true Liberty of Conſcience, according to the juſt and due bounds of it, be allowed to us; and for our part, we are ſo well ſatisfied that all our Propoſals to them (in that Paper ſigned by fifteen of us) are juſt and equal, that if they pleaſe, we ſhall freely conſent to their Printing of them. The ſum of which Propoſals doth principally conſiſt in theſe two things, 1ſt, *That all ſuch of the Miniſtry among them, whom we can prove guilty of preaching falſe Doctrine, or of falſly accuſing the Innocent, or excuſing and defending the Guilty, and contending againſt ſome ſound Principles of Truth, in Meetings appointed for hearing theſe Differences, may be brought to Conviction and Acknowledgment of their Error and Treſpaſſes:* And 2dly, *Seeing (by a marvelous Providence that hath diſcovered it) that our Monthly Meetings here-away have conſiſted of a mixt Number of ſome Believers and ſome Unbelievers, or of ſome men unſound in the Chriſtian Faith, that we agree together to put* Robert Barclay's *Doctrine (well approved of by the beſt of our Friends in* England, *and particularly by* G. F. *and* G. W.) *into Practice, in his Book called,* The Anarchy of the Ranters, *&c.* ſee §. 4. p. 32, 33. & §. 6. p. 48, 49. *which is, To declare our Faith and Perſwaſion in certain Fundamental Doctrines of the Chriſtian Faith and Religion, that by the ſame, as well as by a good Life and Converſation, it may be known who are qualified to be members of our Church; and that every one owned to be a member of our Church, declare his Faith & Perſwaſion*

ſwaſion in every one of theſe Fundamentals, which is a ſecondary Bend of our Union, the Spirit being the principal, which may be eaſily done by anſwering to ſome plain Queſtions, with Yea *or* Nay.

And now, a *Third* & main *Reaſon* that we give for this Seperation, well warranted both by Scripture Teſtimony, and command of Chriſt recorded in Scripture, and the truth of it ſealed to us, by the Spirit of Truth in our hearts, that whereas there are divers of them guilty of *moſt Groſs* and *Unchriſtian Errors* againſt the *Fundamental Doctrines of the Chriſtian Faith*, who are publick Preachers among them, and whoſe Miniſtry they ſit under, and ſome encourage them, others tolerate and ſuffer them; and that others even of their Preachers are guilty of other groſs Errors, and other Treſpaſſes that render them altogether unqualified for the Miniſtry, and to uphold or tollerate them is to bring Reproach to Truth and our holy Profeſſion, and to the Body of our faithful Friends, with all whom we remain in dear Unity in all parts of the World, hoping that faithful Friends and Brethren that have an impartial account and information of us, and do rightly and duely conſider and examine the Righteouſneſs of our Cauſe, will encourge us therein, to the Diſappointment of ſuch who affirm the contrary, but we being principally ſupported & encouraged by the Spirit of Truth in our hearts, that as ſuch men immediately guilty of theſe vile Errors, ſome of which no *Proteſtant Chriſtian Society* would tolerate, neither *Epiſcopal*, *Preſbyterian* nor *Baptiſt*, are to be turned away and ſeperated from; ſo that Society is to be turned away from, whoever they be, that doth uphold or tollerate them, and bring them not to due Conviction and Condemnation, after due and ſufficient notice is given unto them, as there hath been for a long time, from one Meeting to another, as concerning ſome of them, now many Months ſince paſt, and nothing done effectually to bring them to any Conviction, but that it ſeemeth they are reſolved ſtill to ſupport or tollerate them. Now the Scriptures that warrant us in this Seperation (altho' as is ſaid firſt made by them) are theſe following, 2 *Cor.* 6.14, 15, 16, 17. 1 *Tim.* 6. 3, 4, 5. 2 *Tim.* 3. 2, 3, 4, 5. *Tit.* 3. 10. *Rev.* 18. 4. 2 *Theſ.* 3. 6. *Rom.* 16. 17. *Rev.* 2. 14, 15, 20. and the ſame is expreſly confirmed by the Doctrine delivered by *R. Barclay* in his ſaid Book, well approved by good Friends, who expreſly ſaith, p. 52. *We do ſafely conclude, that where a People are gathered into a Belief of the Principles and Doctrines of*

he Gospel of Christ, if any of that People go from their Principles, and asserts things false, and contrary to what they have already received, such as stand and abide firm in the Faith, have Power, by the Spirit of God, after they have used Christian endeavours to convince and reclaim them, upon their obstinacy to SEPERATE *from such*, §. 6. p. 52. and §. 4. p. 33. he saith, *The Escapes, Faults, and Errors of such who own, believe and profess the same Doctrines and Principles of Faith with us, and go under the same Distinction and Denomination, may by our Adversaries, justly be imputed unto us, if not seasonably and christianly reproved, reclaimed or condemned.* And therefore we judge, that we have equal ground & cause of Seperation, as well from that whole Society that doth not condemn these men, for their gross Errors in Fundamental Doctrines, as we have to seperate from these particular men, seeing they who tollerate them, both by Scripture and *R. B*'s book, are guilty with them, and the Errors of these men may be justly imputed to them. *Note*, That whereas it hath been said by some, *That they would have dealt with these men who have been guilty of those Errors, but that G. K. would not go forth, being desired to with-draw at the Meeting at* R. E's *and at the Quarterly Meeting:* To this it is answered, That *G. K.* had good reason not to with-draw at both these times, because at both these times these who did take upon them to be Judges, were his manifest Parties against him, and so could not be in justice his Judges; but at the Yearly Meeting he did with-draw at the Meeting's desire, and yet they did nothing to bring *W*—— to Conviction; besides, it was not G. K. but the Truth it self, that the Difference was concerning; and therefore there was no occasion for *G. K.* to with-draw; and they have had sufficient time since to have done it, but nothing that we can hear of is done.

But it is very strange, what some have said, *That no Error in Doctrine or Trespass whatsoever, particular Persons, though tollerated by a Society that we were joyned with in the Profession of Truth, can be any just cause of Seperation*, doth equally blame all our Friends in their Seperation from the respective Societies they were formerly joyned in Profession with, as some in their Seperation from the Church of *Rome*, others from the *Episcopal*, others from the *Presbyterian* and *Baptists*, and doth equally blame the Seperation of the faithful Martyrs in Q. *Mary*'s days from the *Popish Worship* in *England*, yet well approved generally by our Friends. And surely for People of contrary Principles and Spirits, and having a contrary Faith & Perswasion, in Fundamental Doctrines,

to

to be united together in one Worſhip, would make the greateſt Confuſion imaginable, and be incomparably more like *Babylon* than the *true Church of Chriſt*; and ſo to affirm is contrary to all common ſenſe of any that hath the leaſt true Notion of a Church, that ought to be as a Field or Garden, as clean of Weeds as poſſible; for tho' the Tares are to be ſuffered to grow in the Field of the World, yet they are not to remain in the Church, according to Chriſts Doctrine. But at this rate, the Weeds ſhall remain with the good Corn and Herbs in the ſame Garden, yea, and exceed them, that cannot but greatly hurt the good Corn and Herbs. Beſide, how can the Gardner delight in ſuch a Garden that is ful of Weeds, and no care to ſeperate the good Herbs from the Weeds. And tho' it hath been ſaid by ſome, *That as the faithful ſtand in the Power of God, they ſhall have dominion over the unfaithful*; But we find no warrant or promiſe, that God will give them Dominion, if they obey not his Command, which is *To Seperate and with-draw from ſuch*, and not to remain in fellowſhip with them, *for what part hath a Believer with an Infidel?* 2 Cor. 6. 15. 17.

The Names of ſome of the Friends that gave the aforeſaid Judgments at the ſaid monthly Meeting the 27 of 12 Mon. 1691.

George Hutcheſon,
Paul Saunders,
John Lynam,
Ralph Jackſon,
Phillip James,
Richard Hillyard,
Anthony Sturges,
Thomas Peart,
Thomas Treſs,
John Loftus,
William Harwood,
James Chick,
Thomas Morris,
John Mc Comb,
John Hutchins,
James Cooper,
Thomas Winn,
John Hart,
Anthony Taylor,
Abel Noble,
Nicholas Pearce,
John Furnis,
John Redman,
John Williams,
Ralph Ward,
William Dyllwin,
John Duploveys,
John Budd,
William Bradford,
William Paſchall,
Joſeph Willcox,
Thomas Budd,
Thomas Hooton,
Thomas Paſchall,
Humphry Hodges,
Henry Furnis,
Simercy Adams,
Robert Walis,
Thomas Jenner,
William Davis,
Francis Cook,
Henry Johnſon,
Joſeph Walker,
Hugh Derborough,
William Say,
William Hard,

Poſtſcript.

WE have ſeriouſly conſidered, how that of late Years eſpecially many are crept into a bare out-ſide Form of the Profeſſion of the People of God, called in Scorn *Quakers*, and have aſſumed or ſuffered themſelves to be called by that Name, and have frequented not only their Publick Meetings, but alſo their men and womens meetings, and have taken upon them to act and be concerned in theſe meetings, and ſome have preſumed to preach and pray therein, that to our certain knowledge, by manifeſt evidence of Words and Works, are not worthy to be reputed members of a Chriſtian Society or Church of Chriſt, becauſe of their great Ignorance and Unbelief in the *firſt Principles of the Doctrine of Chriſt*, whereof ſome here-away of late have given ſufficient proof, to the great Scandal of our holy Profeſſion, by their plain and expreſs words uttered before divers credible Witneſſes, and ſometimes by their unſound Doctrines publiſhed, and groſs Perverſions of Scripture, to the Obſervation of many who are but of weak underſtanding, and ſome of them have been detected of ſcandalous Converſation, and have not given any convincing Evidence of their true Repentance, and that there hath been too much forbearance uſed by ſome toward ſuch, for their hardning and emboldning themſelves againſt the Truth and faithful Friends and Brethren, and that by the marvellous Providence of God that hath ſuffered ſuch things to come to light, ſome have diſcovered their woful Ignorance, Unbelief and groſs Errors by their late words, without all ſhame or fear, and that ſome others have appeared too manifeſtly inclined to cloak, excuſe and ſupport them, which giveth us too great occaſion to ſuſpect them guilty of the ſame, or the like things; and that things are come to that paſs of late, that contrary Teſtimonies are born in meetings by ——— one againſt another, and yet both pretending to the Spirit of Truth; and great Diſputes and Contentions have been of late betwixt ——— one againſt another, before not only many called *Quakers*, but ſome others that never were of that Profeſſion, & that concerning ſeveral Fundamental and Principal Doctrines of the

Chriſtian

Chriſtian Faith, as firſt, *Whether we are only to believe in Chriſt the Light within us, or whether we are to believe both in Chriſt within us, as he is Light and Life, and alſo in Chriſt without us, as he dyed for our ſins, roſe again, and is aſcended, as he was that great Sacrifice of Attonement for our ſins, and is our high Prieſt and Mediator, and Advocate with the Father for us in Heaven?* 2dly, *Whether to preach Faith in Chriſt within, and Faith in Chriſt without us, be to preach Two Chriſts, or one only Chriſt Jeſus, the meaſure of Chriſt within us, and the fullneſs of Chriſt without us, in the Man Chriſt Jeſus, being One Lord Jeſus Chriſt*, as the Light of the Sun that is in the Body of the Sun in fullneſs, and the meaſures of it that come into our Eyes, are but one Light and one Sun, and as the Life that is in the Root and Branches of a Tree, is but one Life, the fullneſs being in the Root, and the meaſures in the Branches. 3dly, *Whether it be a Doctrine neceſſary to be preached, and believed to make a Chriſtian viz.* throughly and intirely in all neceſſary parts,) *to believe in Chriſt without us, as he is true and perfect God, and true and perfect Man, &c.* 4thly, *Whether Chriſt hath now any thing in Heaven that he had not before the World was?* or *Whether Chriſt's Body that was crucified and nailed to the Croſs, and was buried, did riſe again, and is aſcended into Heaven?* Some Queſtioning, *Whether it roſe?* ſome ſaying, *It roſe, but after it aſcended into the Cloud, Chriſt was ſeperated from it:* Some ſaying, *It was no part of the Virgins Subſtance, or of mans Nature that aſcended into Heaven*; and one ſaying, *He had not yet learned that Leſſon, whether that which was crucified without us, was the Godhead, or ſome-what that he took of the Virgin*; others ſaying, *This is a Nicity, and to be ignorant of ſuch a thing, or not to believe ſuch a thing, doth not hinder but that a man may be a true Chriſtian, and a Miniſter of Chriſt.* 5thly, Some accuſing and charging ſome of their Brethren *as dividing Chriſt, becauſe they preach Faith in Chriſt both without us in the fullneſs, and within us in the meaſure:* Others juſtly charging them, *That they who preach only Chriſt as within, do divide Chriſt in a falſe and wrong Notion of him.* 6thly, Some accuſing their Brethren for *denying the ſufficiency of the Light within to Salvation, becauſe they preach, That the Sufficiency of the Light within is not to be ſet up in Oppoſition to the Sufficiency of the Man Chriſt without us, in whom the Fullneſs is*, as if the meaſure within us were the whole Saviour, excluding the Man Chriſt without us; and alſo becauſe they diſtinguiſh betwixt the firſt Miniſtration of Light common to all mankind, and the ſecond that is peculiar and ſpecial

only

only to true Christians, or such who have the Faith of *Christ crucified*, &c. revealed to them, both these ministrations, with all other diversity of Operations and Gifts coming from one God, one Lord, and one Spirit, *who is over all, through all* and *in all*, Eph. 4. 6. And also, because they cannot set up the present measure of Light and Grace to be sufficient for all time to come, but exhort men to wait and pray in the help of the present measure of Grace received, to receive more Grace from him, who hath the fullness of it, even the *man Christ Jesus*. And *lastly*, that they cannot set up the Sufficiency of the Light within in opposition to the necessary and great outward helps and means of Salvation, such as the *holy Scriptures*, and *Preaching*, and *Teaching of faithful men*. And beside these great Questions and Disputes that have happened among us, there have been others concerning the *Resurrection of the Dead*, and *Day of Judgment*, as, *Whether the Saints have got the Resurrection of the Body already?* or *Whether they get it immediately after Death?* or *Whether they wait for it generally unto Christs Coming?* and *Whether Christ is to come without us, to judge the Quick and the Dead?* and *Whether there is any Day of Judgment beyond the Grave?* and *Whether there is any great and general Day of Judgment that the deceased are in expectation of?* And this is but a hint of these things that have been in Question & Debate amongst us here-away in *Pennsilvania* and *West-Jersey*, &c. to which many other great & weighty things of *Christian Faith* and *Doctrine* do so necessarily relate, that they stand or fall together. And it is no small grief and wound to us to find some so little concerned about these things, as if they were not so material as to cause any just Seperation or Breach of Fellowship, when we know, that for less Errors many of us have seperated from other Professions; and we cannot but declare before the World, our godly Zeal moveth us to a holy Impatience, that we cannot longer bear (some of us having born the weight of these things for many months) such gross Ignorance and Unbelief, and gross Errors, tending to the denying the Lord that bought us, and making void his Death and Sufferings, without bearing witness against them, who either hold them or support and defend them; and we are convinced and perswaded in our Consciences, that God calleth us to seperate from such Unbelievers, and not to be yoked together in Church-fellowship and Discipline with any that we have not proof of by Confession of the mouth, that they are sound in Faith, touching these necessary and Fundamental parts of *Christian Doctrine*,

as

as well as that their Converſation is ſuch as becometh the Goſpel of our Lord Jeſus Chriſt. And we have been ſo much grieved with the Confuſion and Diſorder that hath lately happened in our Meetings becauſe of theſe things, (more like *Babylon* than a Church of Chriſt) that we have great clearneſs and peace in the Lord, to retire and ſeperate from ſuch diſorderly Walkers and Talkers, as we have formerly done from other Profeſſions, to meet together in the Name of Chriſt, having the true Faith of him, and of his Promiſe, *To be ſpiritually preſent in the midſt of us*, and to wait upon him, and be refreſhed and edified, whether in Silence or any living Teſtimony of words that God ſhall be pleaſed to enable any among us to bring forth. Yet we deſign not any Seperation from our Faithful Brethren here or any where elſe in any part of the World; for we declare, we are one with all our faithful Brethren in all parts of the World, both in *Spirit, Doctrine and Practice of true Chriſtianity*; and we faithfully believe, that our Faith in all things doth well agree to all our faithful Brethren every where, and is the real, ſound and upright Faith, as it hath been received, not only by Antient *Chriſtians*, in all Ages of the World, but alſo by the moſt ſound Antient and Preſent Friends of Truth, called in ſcorn *Quakers*. And we altogether deny and diſown to be called the Diſciples or Proſelites of man or men, being ſpiritually baptized into no other Name than that of Chriſt Jeſus, who was crucified for us and roſe again, and whoſe Diſciples and Followers we only deſire to be, and to follow none but as they follow him.

Some Teſtimonies taken out of R. Barclay's *Book, called,* The Anarchy of the Ranters, *&c. well approved by good Friends generally in* England *and elſe-where.*

1ſt. Concerning *Doctrines* and *Fundamental Principles of the Chriſtian Faith*, he ſaith, p. 29. *The Doctrines and Fundamental Principles of the Chriſtian Faith, we own and believe, originally and principally becauſe they are the Truths of God, whereunto the Spirit of God in our Hearts hath conſtrained our Underſtandings to obey and ſubmit to, &c.* and in p. 52. he again expreſly mentioneth *Fundamental Principles & Doctrines of the Chriſtian Faith.* [*Note*, By this it appeareth, that ſound Friends do own

own that there are Fundamental Principles of the *Chriſtian Faith*, altho' divers of that Party that is now ſeperate from us, ſaid ſome time ago in a Monthly Meeting (as divers can teſtifie) in contradiction to *G. K. That there was but one Principle of Truth*, viz. *the Light*; and *G. K.* proving the contrary both from Scripture and Friends Books, that mentioneth *Principles*; one replyed, *There was but one Fundamental Principle*, and yet here *R. B.* mentioneth *Fundamental Principles*, that argueth more than one; for tho' there is but *one Foundation Truth*, which is *Chriſt Jeſus*, yet there are divers Fundamental Principles of Truth, *i. e.* ſuch as do neceſſarily belong to the Foundation, that without the Faith of them a man cannot be ſaid to be a true Believer or real Chriſtian.]

2*dly*. Concerning the *Church*, he giveth this Definition of it, p. 32. *A Church then in the Scripture-phraſe, is no other than a Meeting or Gathering of certain People, which (if it be taken in a Religious Senſe, as moſt commonly it is) are gathered together in the Belief of the ſame Principles, Doctrines and points of Faith, whereby, as a Body, they become diſtinguiſhed from others, and have a certain relation among themſelves, and a conjunct Intereſt to the maintaining and propogating theſe Principles they judge to be right, and therefore have a certain Care and Overſight over one another, to prevent and remove all occaſions that may tend to break this their conjunct Intereſt, hinder the Propogation of it, or bring Infamy, Contempt or Contumely upon it, or give ſuch as on the other hand are or may be banded together to undo them, juſt occaſion againſt them, to decry and defame them.* [*Note*, This is the preſent caſe with us, and therefore to prevent Truth and faithful Friends being defamed by Adverſaries, we are weightily concerned in this publick Teſtimony.] And a little after p. 33. he ſaith, *The Power and Authority, Order and Government we ſpeak of, is ſuch a Church, Meeting, Gathering or Aſſembly claims towards thoſe that have or do* Declare *themſelves members, who own, believe and profeſs the ſame Doctrines and Principles of Faith with us, and go under the ſame Diſtinction and Denomination, whoſe Eſcapes, Faults and Errors may by our Adverſaries juſtly be imputed to us, if not ſeaſonably and chriſtianly reproved, reclaimed, or condemned, &c.* And p. 34. he ſaith, *We being a People gathered together by the Power of God, into the Belief of certain Principles and Doctrines, and alſo certain Practices & Performances, by which we are come to be ſeperated and diſtinguiſhed from others, ſo as to meet a part.* And p. 48. he ſaith, *The Principles, Doctrines and Practices*

neceſſarily

neceſſarily depending upon them (*viz.* into the Belief of which we were gathered by the Power of God) *are as it were the Terms that have drawn us together, and the Bond by which we became centered into one Body and Fellowſhip, and diſtinguiſhed from others; and yet this not ſo the Bond, but* (ſee his margen) *that we have a more inward and inviſible, to wit, the Life of Righteouſneſs, &c.* And p. 49. he ſaith, *Suppoſe a People really gathered into the Belief of the true and certain Principles of the Goſpel, if any of theſe People ſhall ariſe, and contradict any of thoſe Fundamental Truths,* [*Note*, That he owneth *Fundamental Truths*, and therefore according to him and ſound Friends, there are more than one Fundamental Truth, altho' Chriſt the original Truth is but one, yet the Branches are many] *whether has not ſuch as ſtand good right to caſt ſuch a one out from among them, and to pronounce poſſitively,* This is contrary to the Truth we profeſs and own, and therefore ought to be rejected, and not received, nor yet he that aſſerts it, as one of us: *And is not this Obligatory upon all the members, ſeeing all are concerned in the like Care, as to themſelves, to hold the right and ſhut out the wrong?* And p. 52. *If the Apoſtles of Chriſt of Old, and the Preachers of the Everliſting Goſpel in this Day, had told all People, however wrong they found them in their Faith and Principles,* Our Charity and Love is ſuch, we dare not judge you, nor ſeperate from you, but let us all live in love together, and every one enjoy his own Opinion, and all will be well; *how ſhould the Nations have been, or what way now can they be brought to Truth and Righteouſneſs? Would not the Devil love this Doctrine well, by which Darkneſs and Ignorance, Error and Confuſion might ſtill continue in the Earth, unreproved and uncondemned?* And again, in the ſame p. 51, 52. he ſaith, *Were ſuch a Principle to be received or believed, That in the Church of Chriſt* No man ſhould be ſeperated from, no man condemned, or excluded the Fellowſhip and Communion of the Body, for his Judgment or Opinion in matter of Faith, *Then what Blaſphemies ſo Horrid, what Hereſies ſo Damnable, what Doctrines of Devils, but might harbour it ſelf in the Church of Chriſt? &c.* And p. 78, 79. he ſaith, (giving ſome of the Differences betwixt the *Romaniſts*, and the generality of theſe called *Proteſtants*, on the one hand, and the People called *Quakers* on the other hand) *That whereas thoſe in matters of Difference only allow theſe of the Clergy, ſo called,* i. e. *the Miniſtry, to give a Judgment, with other ſelect Perſons choſen, The People called Quakers exclude no member of the Church to give his Judgment.* And 2dly, *Thoſe*

ſay, The Deciſion is to paſs Concluſive by Plurality of Votes; *which*, as he ſaith, *the* Quakers *do not, but allow that at times the plurality may be wrong, and the few may be right.* And p. 81. he ſaith, *If ſo be in ſuch a Church* (*viz.* as above deſcribed) *there ſhould ariſe any Difference, there will be an Infallible Judgment from the Spirit of God, which may be in a general Aſſembly, yet not limited to it, as excluding others, and may prove the Judgment of the plurality, yet not to be decided thereby, as if the Infallibility were placed there, excluding the fewer, in which a Meeting or Aſſembly upon ſuch an account, there is no Limitation to be of Perſons particularly choſen, but that all that in a true Senſe may be reckon'd of the Church, as being ſober and weighty, may be preſent, and give their Judgment, &c.* And p. 85. he ſaith, *This Infallible Judgment is only and unalterably annexed and ſeated in the Spirit and Power of God, not to any particular Perſon or Perſons, Meeting or Aſſembly, by virtue of any ſettled Ordination, Office, Place or Station, that ſuch may have, or have had in the Church; No Man, Men nor Meeting, Standing or being inveſted in any Authority in the Church of Chriſt, upon other Terms, than ſo long as he or they abide in the living Senſe and Unity of the Life in their own particulars.*

AND further, whereas the ſaid Breach and Seperation hath made a great Noiſe, and many falſe Reports are ſpread abroad concerning the ſame, many greatly blaming *G. K.* and the reſt joyned with him in that Teſtimony againſt the falſe and unſound Doctrines of ſome that go under the Profeſſion of Truth, Theſe are to let all ſober People and Friends know, that it is our great and earneſt deſire to be united, and have the Breach effectually made up, and in order thereunto we have made Propoſals to them, which they have not anſwered. And on the 14th of the 3d Month, 1692. ſome of us being with the two Old *England* Friends, that lately came to viſit us, and relating to them ſomething concerning the ſaid Seperation, and what Offers and Propoſals we had made to them, which they ſaid were very reaſonable, and many being preſent that approved thereon, we got a Meeting with them, but the matter for which the Meeting was procured, not ſuffered to be entred upon, and that Meeting paſſed over; but ſtill it was our deſire to agree and unite, and therefore deſired them appoint another Meeting, which they ſaid they would conſider of, but not hearing from them, as expected, we ſent this following Letter, which hath not been anſwered.

Friends,

Friends, T.—— & A.—— &c.

WHereas we being in Company yesterday morning with T. W. *and* J. B. *discoursing something concerning the late Breach here at* Philadelphia, *and several Friends coming in, we told, That it was proposed at the Meeting of publick Friends at* Burlington, That let us but agree in Principles of Doctrine, and all other Personal Reflections and Differences should be buried, *and that we still proposed the same; which the Friends said was very reasonable; and many others being present, said, That they did not question but that all that were concerned would consent thereto, and be ready to imbrace such an opportunity; and they desired us to draw into writing the said Proposals, which we did thus, viz.* 1*st*. That both Parties should draw up into writing an account of their sincere Faith and Belief in the Principles of the Christian Doctrine: 2*dly*, That a time and place should be appointed for all honest Friends to meet together to humble themselves before the Lord, and in a sence of his Power and Presence to read, weigh and consider the said Principles, and see if we could agree therein: 3*dly*, That when we were agreed therein, all Personal Reflections should be passed by and forgiven: 4*thly*, That all such as have given offence, and hurt the Truth by their unsound Expressions, be brought to a Conviction of their Error. *Which Proposals, all the Friends that were present well approved of; but when it came to you, ye thought that a more private Meeting of Friends of the Ministry, in the first place, would best answer to put things into a method for a more publick conclusive Meeting; The agreement and conclusion of which was, That all Friends of the Ministry in Town present should meet, and an equal Number of our side. At the time appointed we all met at* S. E's, *and things were pretty fairly debated, but the matter proposed not come to; therefore it is our desire, in the behalf of the rest of our Friends, that another meeting may be appointed to morrow, and where we left off last night to begin, and so orderly proceed to weigh and consider of some Principles of Christian Doctrine, to see if we can come to agree and unite in Doctrine and Spirit, and so the Breach be made up; and though it be a time of much outward business, yet we are willing to prefer so weighty a concern to Truth beyond all outward and temporal Affairs, and hope you will do the like: The Reason why we would have it to morrow, is, because many Friends are in Town now that may help to accomodate things, and we know not when there may be the like Opportunity again. We desire your answer this night or to morrow morning.*

23. 3. M. 1692. T. B. W. B.

After this, being informed that ſome at their Meetings had pronounced great Woes againſt us, and laid the Seperation upon us, as the cauſe of it, and prophecyed of our down-fall, as other Seperatiſts have withered and come to nothing, which greatly ſtrengthened our Oppoſers, *G. K.* and his Friends found great freedom to go to their Afternoons Meeting on the 22 of 3 month, and there he bore a faithful Teſtimony in the Power of the Lord, which ſome of his oppoſers acknowledged did attend him; after which, he told, That the occaſion of his and his Friends being there, was alſo to ſignifie their deſire to have the Breach made up, and to be united to that Meeting, and that he and his Friends had unity with the moſt there, as to the main, as alſo with all faithful Friends every where elſe, and did frequent their Meetings in the Country; but for the ſake of ſome in this Meeting, that were unſound, which did both preach and pray among them, and they would not ſuffer them to be brought to Conviction of their Error, made us not free to meet with them. And alſo to propoſe, that whereas ſome among them had lately judged us, that we thought it very hard and unchriſtian that any ſhould judge us before they had heard, tryed and dealt with us, and therefore deſired that a Meeting might be appointed to morrow or on third day, to have things fairly debated, that it might be known where the cauſe of the Seperation lay; but no Meeting was allowed of or appointed. Whereupon *G. K.* and his Friends went away to their own Meeting, and after the other Meeting was over, two of them came to our Meeting, and oppoſed *G. K.* in his publick Teſtimony, as he had been twice before at other times, tho' he has never oppoſed any of them in their publick Teſtimony. The reaſon why we give this ſhort Relation, is, becauſe it is already repreſented as if G. K. came to their publick Meeting to oppoſe and make diſturbance there, which G. K. ſaith, the Searcher of hearts knows, was not in the leaſt his intent (as neither he did) but to bear a faithful Teſtimony, as it ſhould pleaſe the Lord to aſſiſt him, and to ſignifie his and his Friends deſire of Unity, and to requeſt a Meeting with them, that it might be known where the Cauſe of the Seperation lay. But neither this, nor our former Propoſals being imbraced, we found it greatly neceſſary to make this publick, to prevent falſe Reports, which are many, and to let it be known, that the Cauſe and Continuance of the Seperation lyeth at their door.

Signed in behalf of many others, by *Thomas Budd, Henry Furnis, Richard Hartshorn, George Keith, John Hart, Thomas Hooton*

An Account of our sincere Faith in the most necessary things of Christian Doctrine, Faith and Practise, according to the Testimony of holy Scripture. Given forth by some of us, in behalf of many Brethren, who are in scorn called Quakers *in* Pennsilvania, &c. *And are the things that we had drawn up to have proposed to their consideration at the Meeting appointed for that end at* S. E's *the* 14 *of* 3 *mon.* 1692. *but not suffered to be read there, neither can another Meeting be procured, tho' much desired by us.*

§. 1 *Of God the Father, the Son and the holy Spirit.*

WE believe in (a) one God, and in one Lord Jesus Christ, and in one holy Spirit, and that these three are one true God, the maker and Creator of all things, visible and invisible. That God is no Body, but a pure (b) Spirit, Light and Life, eternal and unchangeable, of infinite Perfection in Wisdom, Goodness, Power, Justice and Holiness, knowing all things, past, present & to come, present in all things, and able to do all things whatsoever he pleaseth. That God hath fore-known (c) all who are or shall be saved, from the beginning of the World to the end of it, *having chosen them in Christ Jesus before the Foundation of the World, to be holy, and through Holiness and Sanctification of the Spirit unto Eternal Life & Glory.* That as Gods Love & Grace is freely extended unto (d) all, whereby they may be saved, and none are excluded from the possibility of Salvation by any Decree of *absolute Reprobation*; so whoever are or shall be saved, from the beginning of the World to the end of it, they are saved by (e) *Grace, through Faith, and not of themselves, it is the Gift of God.* And that not only Christ (f) is Gods Elect, but all (g) that shall be saved, from the beginning of the World to the end of it, are Gods Elect, chosen in Christ, their Elect Head & Root, as his Elect Body and Members, according to the Fore-knowledge and Counsel of God, not only before the believe and repent, but before the Foundation of the World; yet as with respect to mens knowledge, they are said to be Gods Elect who are *sanctified* and *renewed*, or *born again*, and such are Gods Elect who cry day and night unto him, whom he will avenge, *Luke* 18. 7.

a Ephes. 4. 5, 6. 1 Cor. 12. 4, 5, 6. Col. 1. 16.
b Joh. 4. 24. 1 Joh. 1. 5. Deut. 32. 20. Ps. 147. 4, 5. Act. 15. 18. Ps. 139. 1, 2, 6, 7. Joh. 21. 17. Acts 15. 24.
c Rom. 8. 29, 30. Eph. 1. 4, 5. 1 Pet. 1. 2.
d 1 Tim. 2. 3, 4, 5.
e Eph. 2. 8.
f Isa. 42. 1. 1 Pet. 2. 6.
g 2 Tim. 2. 10. Rom. 9. 23 cap. 11 & 28. 29, 30, 31, 32. Ephes. 1. 4.

and who put on, being the Elect of God, holy and beloved, *Bowels of Mery, Kindness, Humbleness of Mind, Meekness, Long-Suffering, &c.* Col. 3. 12.

§. 2. *Of Man, before and after the Fall.*

That Man consisteth of a (a) created Soul and Body, and that the Soul of man is neither God nor the Devil, nor any part or measure either of God or the Devil, but an invisible Spirit, endued with Reason and Understanding, Will, Affections, Memory, and Power of Motion, capable to serve and obey God, by the help of his Grace, and to receive the (b) Fruit of his Obedience, which is Life; or capable to disobey and transgress, and to receive the fruit of his Disobedience, which is Death. (b) And that the Soul dyeth not with the Body, but surviveth after it. That God made man upright, after his (c) Image, Male and Female, and gave him dominion over the works of his hands, & gave him a Law, which if he had obeyed, he had lived forever. That (d) both the Death of the Soul unto Righteousness, and Bodily Sickness and Death came by the Fall of Man, with many other Calamities, *and that by one man sin entred into the World, and Death by sin, &c.* and a seed of sin & defilement is sown by the Enemy in the hearts of *Adam's* Posterity, but yet that is not imputed to Damnation, but to such only as obey it.

a Isa. 57. 16
b Ro. 6. 21. 22. Luk. 16. 22. 23.
c Gen. 1. 26 cap. 3. 22. 1 Cor. 15. 2.
d Gen. 2. 17 cap. 3. 16. 27. 18. 19. Rom. 5. 12.

§. 3. *Of Restoration by Jesus Christ, and Faith in him.*

That Jesus Christ is the (a) Son of God, and the only begotten of God from Everlasting, and one God with the Father; and that he was the Redeemer and Saviour of all that believed in him from the beginning of the World, and gave them the holy Spirit to renew & sanctifie them, and that this holy Spirit did proceed from the Father and from the Son. And that in the fullness of time Christ took on him the (b) Seed of *Abraham*, and *was made of a Woman made under the Law*, the promised *Seed of the Woman, that should bruise the head of the Serpent*, and was conceived of the holy Ghost, and born of the Virgin *Mary*. That Christ, as Man, had and now hath the true and entire Nature of Man, both of (c) Soul and Body, and that neither his Soul nor Body is the Godhead, but the Temple of it. That he *d* dyed for our sins, and rose again for our Justification, & by the Blood of his Cross made Peace for us, and was a Sacrifice of Attonement unto God, and a *Propitiation not for our sins only, but for the sins of the whole World.* That he rose from the dead, and ascended into Heaven without us, in the same Body for *e* Being, which was crucified and buried, but most wonderfully and most

a Prov. 8. 23. 24. cap. 30. 4. Mic. 5. 6. Joh. 19. 15. Heb. 9. 20. Joh. 15. 26.
b Heb. 2. 16 Gal. 4. 4. Gen. 3. 15 Mat. 18. 20. 21. 25
c Mat. 26. 38. John 2. 19. 10. 21. Col. 1. 20
d Rom. 4. 25 1 Cor. 15. 3. 4. 5.
e Rom. 6. 9. Phil. 3. 21. Act. 1. 11. cap. 3. 20.

glorious,

gloriously changed in Manner and Condition. And that in the same Body, (*i. e.* a heavenly glorious and immortal Body) he will come and appear without us to judge the quick and the dead. That (*f*) Faith in Christ Jesus as he came without us in the flesh, and dyed for our sins, and rose again and is gone into Heaven, and there remaineth our Advocate and Mediator with the Father, in whom all Fullness of Grace and Truth dwelleth, as well as he doth inwardly come into our hearts to enlighten and quicken us, is necessary to make a true Christian, and to beget us unto God, so as to be his Children, born of the free-woman, *Jerusalem* from above; and that without this Faith none can be so born nor have the Spirit of Adoption, witnessing to them, that they are the Children of God. That the true (*g*) Faith in Christ Jesus, as he dyed for us and rose again, is not a bare historical and litteral Faith, such as Hypocrites and false Christians have, but is a living and faithful Faith, conforming them who have it to Christ Jesus, to live & walk as he did, and that this Faith is wrought in all who have it by the *Word of* (*h*) *Faith in the Heart*, and by the *Spirit of Faith*, & by *the mighty Power of God that raised Jesus from the dead*; and that in Gods ordinary way of working, (*i*) this Faith is wrought and begot in men by hearing the Word and Doctrine of Christ faithfully preached, or if that be wanting, by the Testimony of the holy Scriptures, in reading or hearing them read. That (*k*) all who are true and sincere Believers in the Lord Jesus Christ, as he dyed for us and rose again, are under a peculiar and special Ministration of the Spirit, and have peculiar Illuminations and Revelations of God, and many peculiar and special Operations, Influences, Gifts, and Fruits of the Spirit, that none others have, however just and conscientious they may be in their meer *Gentile* state under the Law, and Ministration thereof, such as *Cornelius* was before he received the Faith of Christ, by *Peter*'s Preaching. That (*l*) Christ the true Light doth lighten every man that cometh into the World, and that by his general Illumination, common to all Mankind he doth convince, teach and instruct all who give attendance unto the same, the things concerning God, and their Duty to him, as Creator, and doth reprove for sin & disobedience, and bringeth them under the Law, & Ministration thereof, which is of a saving nature & tendency in a general way; and *this Law is as a* (*m*) *Schoolmaster to bring men* (who give heed to it) *to Christ*, that they might be justified by Faith. That none who are sincere, according to the (*n*) least measure of Light given to them, if they continue to follow the Lord, can fall short of eternal Life and Salvation; for he will lead them from one degree of Light &

f Joh 1 12, 14 16 17 cap 8 24 cap 14 1, 25 Gal 3 26 & 4 5 30 32 1 Joh 4 2 cap 5 1 4 5 6

g James 2 14 17 20

h Rom 10 8 9 2 Cor. 4 13 Col 2 12

i Rom 10 17 1 Cor 1 21 22 23 Joh 20 31

k Gal 3 2 14 22 23 Col 1 6 27 Ephes 3 17 17 18 Acts 10 44 45 1 Cor 12 4 5 6 2 Cor 3 7 8 9 Rom 3 1, 2 21, 22, Psal 147 19 20

l John 1 9 Rom 1 18 19 26 cap 2 15

m Gal 3 24

n Mark 4 25 Joh 3 19 20 Jam 4 6 Rom 5 18 cap 10 8 9 Phil 2 6 Act 10 4 35

Grace to another, (as he led *Israel* of old out of *Egypt*, through the red Sea, and the Wilderneſs, and through *Jordan*, unto the promiſed Land) until he who hath begun his good Work of Salvation in them, bring it to Perfection. That (*o*) Chriſt the *Word* and the *Light* is in every man (tho' not revealed or known as ſuch) and is ſufficient to ſave every man, but Chriſt whole and undivided is our all-ſufficient Saviour, *able to ſave to the uttermoſt all that come unto God by him*; and as Chriſt without us, as he dyed and roſe again, and is aſcended, and is our Mediator with God in Heaven, doth not ſave us without Chriſt in us, ſo nor doth Chriſt in us ſave us without Chriſt without us, the which Chriſt is one, the fullneſs (*p*) without us in the Man Chriſt Jeſus, and the meaſure of him in us; & the meaſure of the heavenly Gifts of Chriſt worketh ſavingly in us, by the Power & Strength of the Fullneſs; and none witneſs Chriſt perfectly to ſave them, but who have (*q*) Faith in him as he dyed and roſe again, and is gone into Heaven, and there remaineth our Advocate and Mediator, as well as that they believe in him as he is ſpiritually preſent in them, to enlighten, quicken & Sanctifie them. That as the ſufficiency of Chriſts Light and Grace within every man is not to be ſet up in oppoſition to Chriſt without us, who hath all fullneſs of Light, Grace and Truth dwelling in him, *and of whoſe (s) Fullneſs we all receive Grace for Grace*; ſo nor is the preſent meaſure of Light and Grace received, to be ſet in oppoſition to further meaſures of Light & Grace yet to be received. And the ſufficiency that any hath of Grace, is for the preſent time, but not for all time to come; and therefore every one is to wait (*t*) in the preſent meaſure already received, and by the help of the ſame to pray to God in (*u*) *the Name of Chriſt Jeſus*, to receive a daily and hourly ſupply from God, out of Chriſts fullneſs (as out of a moſt rich Treaſury and Store-houſe) of more Grace, that *ſo he who hath begun his good work in them*, having given them a ſmall meaſure of his Grace, *may carry it on in them to perfection*, by his giving them a daily ſupply and *encreaſe of more Grace*, which they ſhall all receive, as they *wait* and *pray* for it, being found in all diligent *Obedience* unto his preſent requirings.

o Rom 10 8 9 Deutr 30 14 15 Heb 7 25 26 Mat 1 21 1 Tim 2 5

p Joh 1 15 16

q Eph 4 7 13 46 Cant 1 5 4 Mat 3 13

r Rom 10 8 9 10 Joh 3 14 15 36 cap 12 36

s Joh 1 15 16 Mark 4 25 2 Cor 8 9 James 4 6 1 Pet 2 2

t Iſa 40 29 31

u John 14 13 cap 16 23 24.

Mat 9 7 8. Col 2 3.

§. 4. *Concerning Juſtification and Sanctification.*

That (*a*) *Faith, Repentance, Love, Hope, &c.* and *ſincere Obedience to Gods Commands*, altho' they are *neceſſary Conditions & Qualifications* required, in order to our *Juſtification* and *Remiſſion of ſins*, yet they are not the Foundation of it, but *Chriſt alone* is the *foundation* thereof, *in whoſe Name*, as he dyed for us, and roſe again, (*b*) *Repentance and Remiſſion of*

a Acts 13. 29. cap 26 18. Heb 5 9. Rom 5. 1

b Act 4. 12. 1 Cor 3. 11

ſin

ſo it is to be preached, and *through Faith in his Name*, his (*c*) *Obedience* and *Righteouſneſs*, as he dyed for us, and became *obedient unto the death of the Croſs*, is (*d*) *imputed* or *accounted to us for Remiſſion of ſin & Juſtification*. (*e*) And none are juſtified but who are ſanctified. That tho' there is a (*f*) *Faith that may be loſt & fallen from*, yet there is a *degree* in (*g*) *Faith* and *Sanctification*, which the Soul having attained, doth not *loſe* nor *fall from* it, and that is the *Faith that is more precious than Gold that periſheth, which being tryed with the fire, endureth to the end of all Temptations*. That a (*h*) Victory over ſin, and a freedom from it, is *poſſible* to be obtained by the *Grace of God*, here in this mortal body, the which Victory and Freedom is not receiv'd nor witneſſed (*i*) all at once, but gradually, and the ſooner it is witneſſed that men are more diligent in the improvement of Gods Grace, and all helps that God hath given us for the ſame; and it is moſt fals for [illegible] holy jealouſie over themſelves, that they exceed not in [illegible] themſelves above what is convenient, but to follow the [illegible] who ſaid, *I know nothing by my ſelf, yet I am not hereby juſtified*; and of *Paul*, who ſaid, *The Lord* [illegible] *yet would I not know my Soul*.

e Luke 24. 46, 47. f Rom 3, 28 cap 4, 5, 6, 7 11, Rom 8 16, 18, 19 Phil. 3, 8, 9, 10. Rom 8, 34. e 1 Cor 6. 9, 10, 11, f Luk. 8, 3. g 1 Pet. 1, 7. h Mat 12, 20, Rom 6 18 22, cap 8, 2, 3, 1 i Phil 2, 12, and 1, 6. k 1 Cor 4, 4. Job 9, 21.

§. 5. *Concerning the true Worſhip of God, and the true Miniſtry.*

That (*a*) God and Chriſt, and the holy Spirit, are only to be Worſhipped, and Prayed unto, as *one intire Object of Worſhip, Prayer & Thanksgiving*; and that all true *Worſhip, Prayer & Thanksgiving* is to be performed by the (*b*) *help of Gods Spirit*, as it is inwardly felt to move and enable unto the ſame; and that this help is to be waited for in true Silence and Stillneſs, from all our own Thoughts, and all Self-movings, and Self-ſtrivings and Workings in the meer Will and Power of man. That none are true Miniſters of Chriſt, but who are (*c*) *holy men, who ſpeak as they are moved by the holy Spirit*, and are qualified & endued with ſound knowledge, power & virtue; & that the Goſpel is to be preacht freely, without requiring or exacting any thing for the ſame.

a Mat 4 10 1 Cor 1, 2, 3 1 Tim 1, 12 Rev 1, 4, 5, Acts 7, 59. Ephe. 6 18. b Rom 8. 26 John 4, 24, 1 Cor 12, 3 cap. 14, 15. c 1 Tim 3, 2 3, 4, Tit 1 7, 8, 9, Mat 10, 8. 2 Cor 11, 7

§. 6. *Concerning the Commandments of God and Chriſt, and the holy Scriptures.*

That beſides the general Commandments of God, of *Piety, Juſtice & Temperance*, given under the Law, briefly contained, for matter and ſubſtance, in the *Ten Commandments*, the [*a*] work or effect of which is writ on the hearts of all men, there are ſome *ſpecial Precepts* and *Commandments* of God and Chriſt given to us under the *New-Teſtament*, as *Not* (*b*) *to Swear at all*, *Not to fight with Carnal Weapons*, *Not to pay*

a Rom. 2. 15.

b mat 5 34 cap 19, 9,

Tythes,

Heb 10, 9. 1 Joh 3 23 Jer 31, 33. Heb 8, 10, Ephes. 2, 7. *Tythes, nor to practise any part of the Ceremonial Law, nor to have more Wives than one at one time*; and also to believe the Doctrine of Christ, as deliver'd by Christ & his holy Prophets and Apostles, in all the parts of it, and recorded in the holy Scriptures. And the whole Law of God, teaching all Duties of *Love* and *Obedience*, is after a more excellent and powerful manner, writ in the hearts of true Christians and sincere Believers in Christ Jesus, than as it is generally writ in the hearts of all Mankind, because the Gospel Dispensation, in the clear Ministration of it, through Faith in Christ Jesus, hath more plenty of *Grace*, *Power* and *Life attending it*. That the holy (c) *Scriptures are given forth by divine Inspiration*, and are profitable and worthy to be read and meditated upon by the help of the holy Spirit that gave them forth, and that frequently, for our *Instruction*, *Edification* & *Comfort*, & *encrease of Faith*. That the true *Sense* of Scripture is the *Word of God*, that they can only be *savingly understood* by the *illumination* & *revelation* of that Spirit that gave them forth; That they are useful to Believers, for their growth and encrease in Faith and Holiness, and to Unbelievers, that they may believe, as God shall be pleased to make them Instrumental to the same; and that they contain a full and sufficient Testimony to all *Christian Doctrine* & *Practice*; and that the Truth of them is believed principally for and because of the *inward Testimony*, *Evidence* & *Word of God*, and of *the holy Spirit*, sealing to the Truth of them in our hearts; and that they are the only outward Test, Touch-stone & Rule, whereby to try all *Doctrines of men*, so that whatever Doctrine is not according to the holy Scripture, in matters of Faith and Life, is to be rejected and denyed.

c 2 Tim 3. 16 1 Tim 4, 13, 14, 15. 2 Cor 3, 6. Luk 24 24 1 Cor 2, 24 Eph 1, 17, 18 Psal 119, 18. 1 Joh 5, 9. 10.

d Heb 9, 27 Luk 16, 22. Phil 1, 23. Rev 6. 10. 11. 16 23. b Psal 9, 17. Rev 2. 15 e Jude 6, 2 Pet 2, 4. mat 7. 22. cap 25. 31. 2 Thes 1. 7. 8. 9. 10. Acts 17 31 Rom 14, 10 2 Cor 5 10 d Phil 3 21 mat 10 28. 1 Cor 6 13. 14. cap 15 20 [illegible] 22. 42, 43, 44.

§. 7. *Concerning the Future States of Men after Death, the Day of Judgment, and Resurrection of the Dead.*

That after a Death cometh Judgment, and that the Souls of all true Believers in Christ Jesus, both Males and Females, immediately after Death go to God, and to Christ, in Heaven; and that the Souls of them who dye in *final Impenitency* are cast into [b] Hell. That there is a *General Day* [c] *of Judgment* yet to come, wherein *all Nations shall stand before the Son of Man*, even the Man Christ Jesus, at his *Appearance* and *Coming* without us, as well as at his Appearance and Judgment Seat within us, to receive according to the Deeds done in the Body, good or evil. That Christ is the Saviour of the whole Man, both *Soul* & *Body*; and that there shall be a *Resurrection of the* [d] *Body, both of the Just and Unjust*, the Just unto Everlasting Life, and the Unjust unto

Shame

Shame and Torment forever; and that the *e* Resurrection of the Body is not received in this mortal Life, nor immediately after Death, but the deceased Saints generally wait for it, until the Coming of Christ, and that *the dead in Christ shall rise first*, when the Body that is sown natural shall be raised spiritual; *for Flesh and Blood doth not inherit the Kingdom of God, nor Corruption Incorruption.*

e mat 22. 30. Acts 26. 23. 1 Cor 15. 23. 50.

§. 8. *Concerning Christs Baptism and Supper.*

That *Christs* [*a*] *Baptism* is with the holy Ghost and Fire, whereof the outward Baptism with Water was a Figure, the which Fire burneth up the Dross and Combustible matter of the Sins and Lusts that war against the Soul, and is that *b* Spirit of Judgment and of Burning, by which the Filth of the Daughter of *Zion* is to be purged away. That Christs *c Supper* is his feeding all the faithful, with giving them his flesh to eat, and his Blood to drink, and such have eternal Life in them, and they daily remember and meditate on the *Lords Death*, by the help of his Spirit in them, until his *Last Coming in the Clouds of Heaven*, without them, as well as until his more abundant Revelation in them, and that it is their Duty, as well as great spiritual advantage, to remember him most frequently, with *Prayer* and *Thanks-giving*, both when they eat not, and when they eat, whether more privately or more solmenly, as occasion offers.

a mat 3. 11.
b Isa 4. 4.
c Joh 6. 53. 54. 55. 56. 1 Cor 16. 17. Rev 3. 20. 1 Cor 11. 24. 25. 26.

§. 9 *Concerning Places and Times of Worship, &c.*

That all (*a*) *Places* and *Times* of *Worship*, in themselves considered, are alike under the Gospel for the Worship of God, and no Place or Time is more Holy than another, yet convenient Places and Times of Worship, with other necessary Circumstances, are to be regarded; and the First Day of the Week is worthily set apart from Bodily Labour, for (*b*) Religious Duties and Exercises, both in publick and private, as well as other convenient times on Week Days, and for meeting together to wait upon God both in Silence, and in the performance of any outward Exercise of Religion, that his Spirit moveth unto.

a John 4. 21. 22. 23. 1 Tim 2. 8. Col 2. 16.

§. 10. *Concerning some other Necessary Things.*

That *Plain* (*a*) *Language* and *Plain Habit*, with all manner of *Temperance* & *Abstinence from all vain Customs of the World*, after the manner of the *primitive Christians*, (*b*) and according to the Testimony of our Ancient Brethren, is to be preserved amongst us, and whatever is of good Report. That a due case is to be taken concerning Marriages, that Persons concern'd may proceed orderly, & that none marry within these (*c*) degrees of Kindred, forbidden under the Law, which are also forbidden under the Gospel.

a Col 4. 6. 1 Pet 3. 3. 4. 5. Tit 2. 2. 4. Rom 12. 2.
c Lev 20. 19. 1 Cor 5. 1.

§. 10.

Act. 2. 47 Rom 10. 8. 9. 10. Jam 2. 18. 1 Joh 4. 2. 3. mat 10. 32. 33. b Gal 2. 9. Prov 14. 7 Phil 1. 5. 2. 1. Acts 8. 37. John 10. 1. 2. 3 Isa. 44. 5. mat 3. 6. Act. 19 18. John 9 22. cap 12 42. 2 Cor. 2. 13 1 Tim 2. 10. cap 6 12. Heb 3 1. cap 4 14. & 10. 23 c Acts 20. 28.

§. 11. *Concerning the Church, and the Qualifications of the True Members thereof.*

That the (a) Church of Christ is the multitnde of sincere Believers in Christ, who ought to manifest their Faith to one another by the living Confession of the Mouth, flowing from the living Faith in the Heart, accompanied with the Seal and Confirmation of a Holy and Christian Life and Conversation, which will be sensibly (b) discerned through a spiritual inward Gift of Discerning in them, as the Tree is known by the Fruits, and such have a spiritual Fellowship and Communion together in the Spirit of Christ, and in the Gifts, and Graces, and Comforts, and Refreshments thereof, that flow from Christ the Head and Fountain, through Member to Member; and as Christ believed in, is the Door into the Church, in the sight of God, so Christ, both believed and confessed unto, is the Door into the Church in the sight of men. And that in the Church of Christ, the holy Ghost maketh (c) Over-seers, Elders and Rulers, who are known, received and owned to be such by the (d) Manifestation of the same Spirit in all the true Members thereof.

§. 12. *Concerning Magistracy, and Obedience thereunto.*

That it is the Duty of all Christians, to give all ready Obedience to Magistrates in all lawful things, and to be subject to their Commands, *not only for Wrath, but for (a) Conscience sake*; and if they command things unlawful, to make no resistance by outward Force, but patiently to suffer under them; for Magistracy and Government in the World is the Ordinance of God, and when duely performed, according to Truth and Righteousness among men, belongeth to that universal Ministration of the Spirit, given in general to Mankind, by virtue of which, whatever is lawfully commanded by Magistrates, will be answered by the Light of God, and that just Principle of God in every mans Conscience, that will lead and instruct him to obey the same.

d 2 Cor 4. 2. cap 5. 11. a Rom. 13. 1. 3. 4. 5. 1 Pet 2. 13 14. 15.

Given forth in our own Behalf, and in behalf of many Brethren, who are of the same Faith, By us,

George Keith, Richard Helliard,
Thomas Budd, Thomas Hooton,
John Hart, Henry Furnis,

THE END.